VOLUME X.---NUMBER 10.

ST. LOUIS, THURSDAY, MARCH 8, 1860.

\$2 A YEAR, IN ADVANCE.

Theological.

Sermon.

"They are not in trouble as other men; neither are they plagued, like other men."-Psalm lxxiii. 5 There is nothing to which men are more averse than trouble and calamity; and ye there are very few so fortunate as to be ex empt from them. By prudent forethought some troubles, which we endure, might be avoided; and others, by sound philosophy might be mitigated, but so many are our real and artificial wants; so many are the avenues through which pain and affliction

may pass to annoy us, that we scarcely need

expect to shun disappointment and anguish while in this habitation of sorrow. In addition to those afflictions which re sult from our connection with this world there are others, which grow more immediately ately out of our relation to the next; these jar the tenderest strings of the soul, and wring the bitterest anguish from the mind Conscience, that secret monitor which Goo has implanted in our breast, suffers not while it remains unseared, any real peace to the violator of God's law:" "The spirit of ; man will sustain its infirmities; but a wounded spirit, who can bear?"

Now that which most effectually guards the mind against this disquieting bane o human felicity, is what every votary of hap piness should seek to obtain; and the friends of religion contend, both from Scripture, ex perience, and the fitness of things, that they only who love God's commandments have real peace, and that in keeping of them there is great reward. But our text seems to outrage experience and Scripture; and, while the one says, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness;" and, again, "One day in thy courts, is better than a thousand"; and, while the other says, "The way of transgressors is hard," and "There is no neace to the wicked," our text declares that the wicked are not in trouble, as other men: neither are they plagued like other men.

The Psalmist seems to cede to the wicked a sufficient pretext for their iniquity; but, to do justice to his meaning, we must remark that there are two ways to heal the anguish of our naturally distempered souls. The first is, by learning the nature of our-disease, and applying to Christ, the Physician of souls, "Whose deep wounds distil the balm which heals our envenomed wounds." The other is, by resisting the offered grace, repelling the light, and stupefying the conscience, by the sleep-producing opiate of sin partial, transitory and deceptive. Like Joab it professes friendship, but conceals a dagger. It is like Samson's sleep; it softly de prives us of our locks. It is a sleep obtained by opium—a loss of feeling—a presage of death. Thus we have noticed, just before a heavy fall of rain, the wind has been unusually still; and historians relate that, before an earthquake, the air is unusually serene. It is this false peace to which the Psalmist alludes; and, though in a fit of melancholy petulance, for want of distinguishing between this false quiet and a rational peace. he had been well nigh ready to charge God foolishly; yet afterward, when in the sanctuary, he saw them to be deluded quietists. who stood on slippery rocks, while fiery bil-

Such, my brethren, is, I fear, the peace and the condition of many among us. To disturb this tranquillity, is the design of the following discourse; a design not only justified by Scriptural example and ministerial fidelity, but required even by love to your souls It is the friendship of one who rushes for ward, and breaks in upon your pleasing reveries, when you are approaching a precipice; or knocks rudely at your door, when he sees your house in flames, and ready to destroy you in its ruins. The three principal sources of self-deception and false quiet, of which I shali treat, are,

I. Infidel presumption. II. Vain confidence.

III Practical indifference. 1. Some derive their principal peace and security from infidel presumption. My brethren, when we read in the Scriptures of the condition of the unregenerate, it is enough to freeze the warm blood, and to strike the soul with horror, to see them amused with tr fles, and sleeping, quite devoid of all concorn. Yet these very men are under sontence of condemnation, and waiting only the revealed from heaven, against all ungodh- ashes, appear in your behalf.—Harris. ness and unrighteou-ness of men." "Upon the wicked God shall rain down fire and brimstone, and a horrible tempest; this shall

be the portion of their crop." "He that believeth not, is condemned already." Why. then, are they not alarmed? Why, then, this apathy? It is because they do not be heve. Did they believe that "God is angry with the wicked every day," and that all the heavy denunciations of his Word will shortly be accomplished, in the strong language of Scripture "the joints of their loins would be loosened, and their knees would smite against each other." If they had the faith of Noah it would move them with fear, and lead them to prepare an ark for the saving of them selves. Had they the faith of devils, "they would tremble; but they have not even this and, because sentence against an evil work is not executed specifily, therefore, the heart of the sons of men is fully set in them to do And, though a hundred of their friends are hurried into eternity before their

But, after all, what is this ease which flows from infidel persuasion? First, It is ob tained with difficulty, for before a man can find peace in this way he has to disprove the Scriptures; he has to reason down every species of evidence; he has to explain how weak men could deliver the sublimest wis dom, or wicked men be the most ardent lov ers of virtue; we must believe that those who took nothing on trust, and were never conthey confidently affirmed; he has to persuade himself that he is wiser than the wisest of mankind; and, notwithstanding all his van-

eves, these human brutes graze on, and re

operations of his hands.

ity, he will find this a difficult task. But, secondly, it is partial, and liable to interruption. There is an internal witnes, it proposes to teach—I must be permitted, conscience. I close, for the present, with due time, gave them to the world in hand- the solemn vows he has taken upon him, called conscience, which, if it can not govern. will, never heless, consure and vex him; and, it for a moment he braves its chiding, he is still subject to bondage, through fear of death. An alarming sermon, a suitden death. a violent disease, may revive in him a dismal appprehension that all will not end well; hay, a thousand circumstances may tear from him he confidence, and leave him

like Felix, to shake and quake for fear. But, thirdly, his quiet is the more fatal, the less hable it is to be disturbed, for it is in his perversity he has wearied the good Spirit, and God sheds over him avenging darkness. He received not the truth in the love of it, and for this cause God has sent him strong delusion, that he may believe a lie; that he may be damned, because he had pleasure in unrighteousness.

But, fourthly, this case is fatal, for it must end in anguish and de-pair Our disbellet it will not kill him does not produce safety; and it is awful, to stand and see the death and conviction of a sinner come on at once. Your denial of a resurrection and future judgment will not keep you in the grave, or ties. And, on the other hand, wherever will be said only with a view to elicit truth. ment-seat of Christ.

Noah preached righteousness to the old vorld, but they derided him, and pursued their pleasures, and knew not till the flood came, and swept them away. Just so, when been seared. the wicked are saying, "Peace and safety, udden destruction cometh upon them, and hey shall not escape." But.

2. We said some entertain false quiet, hrough vain confidence. Of this class of thank thee that I am not as other men are,' te. Of this class was Saul, who was "alive without the law." Of this class was the Church of Laodicea, who thought themselves ich, and increased in goods, and knew not of revelation. they were miserable, and poor, and blind, ind naked. Nor are such characters rare it the present day; they form a majority of our congregations, and oppose the greatest parriers to the success of our ministry, for would be induced to flee for refuge, to lay hold on the hope set before them. Knowing the danger of this refuge of lies, our Savior with publicans and harlots shall enter into the kingdom of heaven before them. Few vinlicate open vice; and when we charge home guilt upon the openly profune, we may sucseed; but no weapon can penetrate this self righteous coat of mail. Do we urge him to flee approaching wrath? He is in no langer. Do we press him to repent? He needs no repentance? Do we exhort him to believe? He congratulates himself that he is a believer. And O, how great will be his surprise and regret, when, in the hight of he storm, he first learns the weakness of his house!

3 But, thirdly, the false peace of the wicked arises from practical indifference. The class of men of whom I now speak are not chargeable with ignorance of the truths we teach. They know the Gospel in theory, but never felt its power in their hearts. They have heard it from their infancy, and are distinctly familiar with all its truths. They applaud our doctrines; but they show diction to their creed; they believe there is a hell of endless wretchedness, yet take no eternal blessedness, yet use no efforts to obtain it. I need not tell such that they are not Christians; I need not tell them what a paradox they are; I need not tell them what waste of means they have occasioned: I need not tell them, above all others, they may expect to be beaten with many strives for they have known their Master's will, and have not done it. Such are sermon proof.

A Bible has exhausted its treasuries upon you. It has, as it were, thrown heaven and hell at your feet, and neither has excited you. Surely you have reason to apprehend that such means, so long used in vain, will always be useless; surely, you have cause to tear that hell will be your portion.

From what has been said, we may learn hat the tranquillity of the wicked is deceptive and false. This David learned when faith regained its empire in his heart; then he saw hem standing on slippery places. How are hey brought into desolation as in a moment; they are utterly consumed with terror: "As dream, when one awaketh, so, O Lord when thou awaketh, thou shalt despise their

It such be their condition, how should we awful surprise, "Wo unto them that are at case!" And how should the minister of the ospel strive to alarm their fears, and

awaken their consciences. How serious the people of our charge, for an unfaithful handling of the Word of God, or for a manpleasing spirit; which, rather than trouble a sinner's conscience, will let him go down to ternal night.

consoling to those who are troubled. With downcast looks, you make your way toward the better country; you have your evi things, like Lazarus, while the rich and carehour of execution, for "the wrath of God is he, who appoints the mourner beauty for find that conscience is the index of our moral into a room for this purpose, however desi-

For the St. Louis Christian Advocate. Conscience—What Is it? Being neither an adept in, nor an amateur of, metaphysical abstractions, my mind is often confused by the varied and contradic tory opinions that are entertained and promulged, relative to subjects which though important in themselves, and, in their proper applications, seem to be regarded, principally, the age. This, unfortunately, has been, to too great an extent, the sad fate of the subiect that heads this article. And I must confess that I have found but little light shed upon it from such sources. Perhaps my fore, they can have no vital dependence upon, study it, think over it intensely, and, by degard not the Word of the Lord, nor the ever, I hope that I shall not be "voted green" these powers affect the decisions of the were he called to it, even suddenly, to ad because I make this "humble confession", | soul in matters of conscience, but whether dress an audience, with much comfort to nor yet be esteemed "pert" if I propose a they affect, by their concurrence, the themselves, and greatly to their edification. few common-sense suggestions in the same dictates of conscience, or, if you please, the inclination or intention to lead a forlorn hope cause, of conscience?

> publicity to a few thoughts; provided that resolvable nature. my claims upon your good nature, your partiality for "literary fledglings," and your forbearance toward those afflicted with the "cacoethes scribendi," will justify their admission into the columns of the Advocate. In order to get the subject fairly before

us. I premise a few postulates: 1st. There is a necessary, mutual and inseparable connection between the thing we call

there is neither a demand nor a place for conscience in many natures, either as a faculty, or as the result of a concentration of faculnevent your appearance before the judg | moral obligation does attach, there the dic-

2d. The ground, and only ground of all moral obligation is the revealed will of God. Hence, where there is no revelation there can be no obligation, and, as a natural consenen was the boasting Pharisee: "God, I quence, no conscience to dictate that which has no existence in fact. Therefore, the operations of conscience are dependent upon, and in proportion to, the intensity of the light

3d. All theology, that finds its origin in the Bible, bases not only the fact, but the upon a regard or disregard of God's revealed tously. this confidence keeps them from seeking will during our probationary state-i e., salvation. Were it not for this shelter, they future rewards and punishments will be proportionate to a regard or disregard of moral obligation. Hence, proportionate to a regard or disregard of the dictates of conscience.

obligation, conscience gives its sentence; and,

by no means, problematical; but are, at least, name of the Lord." susceptible of the greatest possible amount, as no more solicitude to obey the gospel than it the proposition, which, our reviewer says, abound with that instructive matter, which of these advantages. And let the brother

irresolvable faculty" of the soul. It is univer- the work." sal, because moral obligation, with which it | from moral obligation.

also appear. The real question at issue here, as I | we let that pass. nounced by the concurrence of certain faculties. vocates of the "judgment theory"—at least, has "all the appliances and means, to boot." to this extent, viz: To show, 1st. What moral or mental faculties combine to condeny the substance of conscience as a simple cessful preacher. moral faculty. Moreover, it is denied that But what is study? It is an exercise, any possible combination of any or all, the which does not, necessarily, require retire- ing much, to sustain her in doctrine, discipline other faculties of man's moral or mental na. | ment into a certain apartment, the walls of usage and influence. - Editor. But what we have said may be considered ture can produce a result that will subserve which are covered with choice literature, the end, or perform the work, which we, as and the table well supplied with implements well as God himself, assign to conscience. for writing. Study is thought: to study is By the premises already laid down, and by to muse, to meditate, to think attentively, tess have their good things. But soon will the concurrent testimony of inspiration, we to consider deeply, intensely. Retirement obligation here, and the regard or disregard rable it may be on occasions, is not necesof its monitions, the measure of our rewards sary, as a matter of course. (If it were, or punishments hereafter. We further find some of us, who are circuit riders, would that its decisions, being passed in the light of come poorly on.) A man can think, and odist E. Church, South. The object of this revelation, and in perfect unison with its think deeply, as he rides, as he walks, or as teachings, are infallible-at least, it will be he works. There are many trades and calladmitted on all hands that it never leads ings, especially those that are manual, which one as ray. Its promptings are always good occupy the thinking powers so lightly as to Now, naturally, man's judgment is perverted, leave a man to exercise his intellect somehis whole sensitive nature is depraved, and his what largely in reference to other matters, will unsubdued. How can any confirmation | without in the least impairing his ability to as material for the exercise of the polemical of these, or any part of these, produce a good transact successfully the ordinary business propensities of the would be philosophers of decision of the soul? "Who can bring a clean of life. A working man, who believes it to jects and enterprises are best promoted by

thing out of an unclean?" Again, we have be his duty to preach the gospe!, may, as he said that conscience is universal; hence, its plods his way to his daily toil, or as he exerdictates are, to some extent, universal cises his craft, fix his mind upon some pas-Those dictates are good-always good; there | sage of Scripture; may meditate upon it; centrate the rays of light emitted. How- e.s. Nor is the question, here, whether them the outline of a sermon, as to be able,

also, to demar to some of the argumentation | this statement. Conscience is an active | some octavo volumes. and many of the expressions of its reviewer. power of the soul, which, though lost in the I propose, however, Mr. Editor, giving ings and connection, attest its simple and ir- He would fix upon some passage of Scrip- to the plans and institutions of our Church.

> J. H. PRITCHETT. Leavenworth, Feb. 24th, 1860.

man have swallowed poison, his belief that words, when there is no moral obligation, his "postulates," which he regards as almost axiom- line. A curious anecdote, by the way, I am 1. When such an organization is had, and take charge of the Library under such rules and reg atic, are, as we believe, untenable. Still, we are glad to publish the article. It evinces close, consecutive thought, and, withal, is marked by no mean ability; and whatever we may hereafter say on the subject.

> In the meantime, we hope Bro. P. will furnish u tates of conscience are proportionately urgent; with the views intimated above as early as practicaprovided, always, that those dictates have ble. We know him too well to suppose for a moment not been stiffed, and the conscience has not | that he has any pride of opinion that would make a respectable review of his article unacceptable to him; on the contrary, he will be pleased with it. He seeks for truth; and, if not possessed of it in any given case, s willing to give up present opinions, and receive it. come whence, or from whom, it may.—EDITOR.

Communications.

For the St. Louis Christian Advocate. The Local Preacher.

Methodism recognizes two classes reachers—the itinerant or traveling preachers, who are supported by the Church, and extent, of future rewards and punishments, the local preachers, who preach gratui-

Amongst the local preachers, there are gentlemen of property, who are not in any particular business. There are also merchants and manufacturers, soldiers, sailors, storekeepers, craftsmen, and farmers, who 4th. Since, in all matters involving moral all, in their own language, according to the the ground that, because they have not the since that sentence is always given in the the wonderful works of God." In the exer- preachers have, their sermons must, neceslight of revelation, and, since a regard or discise of their ministry some are "sons of sarily, be crude and undigested, and comregard of that sentence is followed by a de- thunder;" others, "sons of consolation." I paratively unprofitable. But study does not cree of justification or condemnation, I think rejoice that I have had the honor (for four we are authorized to pronounce its dictates teen years) to be numbered among such men. Now that I am otherwise employed, These propositions, if not axiomatic, are, brethren, "I wish you good luck, in the

well as the highest concievable degree, of attention of the reader to an excuse, which traveling or local preacher, has leisure for demonstrative proofs. Keeping these before is often urged, for non-attendance on the study, and can retire to a room well furour minds will serve to dissipate much of ministrations of local preachers, viz.: That, nished with good commentaries, and other the obscurity that, seemingly, hangs about | " in consequence of their having to attend to | useful works, to which he can turn, to guide our leading question. In view of them, I secular duties, they have but little leisure for his thoughts and enlarge his stock of Bibliknow not how I can better express my idea study; and that, consequently, their sermons cal knowledge, has great cause for thankful of what conscience is than by re-affirming can not have that careful preparation, and ness. Let him avail himself, to the utmost we exhorted them to follow a cunningly-de- Dr. Alexander failed to prove, viz: "Con- is almost sure to be found in the ministra- who is less favorably situated, continue to science is a universal and original, simple and tions of those who are wholly given up to think and study, as best he may, ever look

> stands in such intimate relation, is universal. remark, that the sermons of those who have And let the hearers of the gospel, also, bear And original, because there never was a pe- all the advantages supposed to result from these things in mind. Let them be more riod in man's existence at which he was free entire devotedness to the work of the min anxious to secure the he venly "treasure," istry, are not, invariably, remarkable for their and less solicitous about the exact quality or The remaining characteristic demands more depth or fullness. But, as some one may capacity of the "earthen vessel," rememberof investigation, in order that its reasons may admonish us that "comparisons are odorous,"

> conceive, is not whether conscience is a simple | As to the "study" which these excusers of careful to attend at the house of God, than faculty, as distinguished from a compound themselves suppose to be necessary, as a faculty. (This latter I consider an anomaly preparation for pulpit exercises, much de- by an itinerant or a local preacher. in ethical philosophy). But, whether it is a pends upon the nature of the study, and on faculty at all, as distinguished from a passive the capacity of the student. A man of clear result—a mere "complex moral judgment," pro- perception and vigorous thought will compass far more, in a less space of time, with-This being a fair statement of the issue in- out any portion of foreign aid, than one dull volved, the onus probandi rests upon the ad- of apprehension and slow discernment, who

The late William Jay, of England, once observed, that "the dough of which some ance with Methodist preachers, traveling and local stitute or produce conscience. And 2d. By are composed seemed to have been kneaded what process it is formed, or evolved, from with laudanum, while that of others seemed these faculties. I opine that the crucible to be kneaded with quicksilver." The preachdread false security in religion! It precedes and retort of mental analysis will have to ing of one is lively, pertinent, impressive and di cover some new developments in ethical instructive; that of the other, dry, tedious, philosophy, previous to the satisfactory solu- unimpassioned, and unedifying. And it is tion of these problems. Until they are thus evident that much study does not, in all to the opinion that, in general, the traveling preach will it be to be reproached in eternity, by solved, it seems little better than gammon to cases, make a lively, an acceptable and suc

Samuel Drew, the Cornish Cobbler, was a

connection. Dr. Sun mers' "New Contribu- conscience itself. More than this, the very man of intense thought—a profound meta-

ture, as suitable for a sermon, and would REMARKS .-- We insert the above with pleasure, his brethren whom he might meet--all the ing place "where two children" can be gotten and will wait patiently for what else the writer may time biting his nails, till he worked them together for that object, but it is our duty choose to say on the subject, and be glad to hear from down to the very quick—and soon after- to organize a Sunday School Society, under the hun. But all this is with the express understanding wards preached, from the texts thus studied, supervision and management of which its that we differ from the above in almost every part; sermons of a high class, which he was very interests shall be controlled and promoted. is done, we will, unless some correspondent undertake frequently requested to publish, but which it review the above-calmly, respectfully, and kindly he declared himself unable to do, in conse- School Society in each charge are many and

morning, with his friend and fellow-laborer, ply. "Well," said Williams, "that's a capital text, 'We fools counted His life madness, and His end without honor, and so on." returning to the house they were visiting, sibility for its success. Hugh said: "Well, I must chain our thoughts lost; but, first, where is the text?" "Oh, in Proverbs." Proverbs, however, was searched in vain. "Then it must be in Ecclesiastes." It was not to be found in Ecclesiastes. At last an old concordance was rummaged up, and the words were traced to Ecclesiasticus; but, that being in the Apocraphy, an uncanonical book, their labor thus far was lost, to

their mutual mortification. But to return. We are anxious to remove the prejudice, existing in the minds of many, against the ministry of local preachers, on ability which God has given them, "declare time and means of study which circuit always make a good preacher.

We hope we shall not be mistaken. Le none suppose, on the other hand, that we are opposed to retirement-to reading-to research—to laborious, diligent preparation But our object in this article is to call the for the work of preaching. He who, whether ing up to "the Father of Lights, who giveth On the latter part of this excuse we may | wisdom liberally, and without upbraiding. ing that "the excellency of the power is of God, and not of men." Let them be more to ascertain whether they are to be addressed

Gallatin, Feb. 23, 1860.

REMARKS .- We have nothing to urge speciall against the above, unless it be that it, indirectly a least, admits there are people who excuse themselves from bearing some men preach, simply because they are local preachers; and that is a thing so silly in itself that we could hope no o e could be found that would do it. We have a tolerably extensive acquaintand are free to say that, taking the whole, of both classes, it is very problematical which, as a class, ex cels. Persons might readily suppose the traveling preachers from the fact of their being separated from other work, and devoted to this, would excel; but facts do not so clearly justify the conclusion. To read is one thing; to study, another; and we incline ers read more, and study less, than the local.

E. H. H.

Be that as it may, the Methodist Church owes to the local preachers a debt she is not likely soon to repay. That body have done much, and are still do

For the St. Louis Christian Advocate. St. Louis Conference Sunday School Society.

It will be remembered by the members of the St. Louis Conference, that at our last session, in Independence, we organized a Conference Sunday School Society, auxiliary to the Sunday School Society of the Methorganization was to carry cut, within the bounds of our Conference, the object of the parent Society and of our General Conference viz: "To promote the cause of Sunday Schools in connection with the Methodist Episcopal Church, South."

Experience and observation have satisfied the councils of our Church, that special obspecial organizations. Hence we have our Missionary, Tract and Sunday School Societies within our Church.

But past experience has also satisfied us that mere organizations will ecomplish but darkness results from my inability to con- or connection with, the above-named pow- grees, so arrange his thoughts, and make little, unless there is a hearty and general co-operation on the part of the preachers who have charge of the various circuits. stations and missions within the bounds of the Conference. To secure this general cooperation is the object of this article.

The success of the minister in promoting tor," in the last Quarterly, gives us a scath- ficulties designated as the "compound cause" physician. He worked his way upwards, the permanent interests of the Church within ing review of the theory of the late Dr. of conscience-e.g., an informed judgment, till he became a popular writer and a fine his charge, very much depends upon the in-Alexander upon this subject. He certainly refined emotions, a subdued will, &c., &c., editor. And where, and when, and how did struction of children and youth in the great handles the sophisms of the quondam Prince not having a universal existence, and pre he study, while yet an humble local preacher? doctrines and principles of the gospel. In ton professor without gloves; and as cer- vailing only where the dictates of conscience In his stall, while he was stitching, welting, the economy of our Church, this has been a tainly arrives at conclusions in perfect an- have been obeyed, are we not authorized to soling and heeling. He thought deeply; leading object from our earliest organization; tagonism to his. Yet, while I have no desire, pronounced them the results, rather than the and, as his thoughts occurred; he gave ex- the Discipline insists upon it in the most pression to them on dirty scraps of paper; strenuous manner in every possible form; no in defense of this "last production" of a de- But this is long enough. I may say some- these he bundled together; at night opened minister can excuse himself from the distunet D D -nay, while I ignore much that thing more in future upon the province of them out at home, arranged them, and, in charge of this duty without doing violence to before God and his brethren, when he first William Williams, of England, with whom entered the traveling connection. It is hoped, But, not being of sufficient caliber to cope fall, is restored as the immediate fruit of the the writer was well acquainted, was one of therefore, that every member of our Conferwith the "heavy ordnance" of the Quarter y, atonement. Its connection with the atone- the most popular preachers, in the Methodist ence will not only discharge his duty to-I had, perhaps, better not proceed farther in ment proves its universality—this its original- connection, in that country. He rarely en- wards the Cnurch, and the children and ity-and these, with their necessary surround- tered a room for the purpose of studying. | youth within his charge, but do it according

Under our present organization, it is not study it as he sat or walked, and would make sufficient that Sabbath Schools be organized it the subject of conversation with any of in our several charges, and at every preach-

The advantages of organizing a Sunday of the Word of God will not falsify it. If a conscience and moral obligation. In other | __and show wherein we think it erroneous. Some o | quence of his having not written a single important; a few of which I will name:

able to relate, in connection with this all parts of our system are carried out, it propreacher's mode of study. Walking, one duces harmony and system in all our great fields of labor: under which the regular re-Hugh Ransom, he said: "Well, Hugh, what ports are made, and the parent Society is are you going to preach about next Sun- able thereby, not only to manage the whole, day?" "I have hardly fixed." was the re- but to present to the Church at large the precise state of our Sunday School work.

2. Such an organization embodies the cooperation of a larger number of the members "Very good," said Hugh, "but how would of the Church in carrying forward the enyou treat it?" Williams and he arranged a terprise, and they are made to feel more plan—a skeleton, as it is termed—and, on interest in the cause, and a greater respon-

3. It is the easiest way to raise funds for down upon paper; they are too good to be carrying on the operations of the Church, in of himself in debate, oral or written, will not this branch of its great work. The annual and life memberships will enable the school to keep up large libraries, both for teachers say, unless he knows he is right. But

> 4. Under the auspices of the Society an anniversary meeting should be held, in connection with a public exhibition of the School, when officers should be elected, and an annual report should be read, which calls out the people in large numbers, which can not fail to promote the interests of the cause in the minds of many, who would otherwise take no interest in it.

spirit, it will be found a very easy thing to connect with it a circulating library, for the not in the book. If he did, he was wide of benefit of the members of the Church and the man when he guessed him to be congregation, whereby large numbers of the publications of our Church would be put into the hands of the people, thus both benefiting our publishing interests and the people of our charge.

Supposing that there may be many who has been in operation.

ars in two weeks after it was established. I

it was my duty to call the attention of the to hold a centenary meeting, and then and preachers and all others to this subject, in there to say how and what they will do, in the hope that they would take such action | commemoration of that event. in the premises as was right, that our Church | If not suspected of interested motives, I may not be disappointed at the end of the should propose the erection of a monument, year, in finding our Sunday School organiza- in the form of a house of God, on the lot at tions, in this Conference, perfect and complete. I the corner of Sixteenth and Walnut streets,

late period, for two reasons: 1. That we the city. might have time to perfect our own organiorganize, who could not so well do so in the dead of the winter season.

It is earnestly hoped that all who have not organized already will do so immediately. Our form of Constitution and By-Laws wit be found below. B. T. KAVANAUGH. Independence, Feb. 18, 1860.

CONSTITUTION OF THE INDEPENDENCE SUNDAY SCHOOL SOCIETY.

ARTICLE 1. This Society shall be called the Independence Sunday School Society of the M. E. Church, south, and shall be auxiliary to the Sunday School Society of the St. Louis Conference Sunday School

ART. 2. The objects of this Society shall be to pronote the cause of Sunday Schools within the bounds of this city, and to establish a religious and family ibrary for the benefit of its members.

ART. 3. Any person may become a member of this Society by paying the sum of one dollar in advance annually, or a life member by paying the sum of ten dollars at one time. Persons may be elected ionorary members by the Board of Officers and Managers for suffi hent cause. ART. 4. The officers of this Society shall be a Presdent, Vice President, Secretary, Treasurer, and five Managers; all of whom shall be elected annually, and

shall nold their office until their successors are chosen A vacancy may be filled by the Board of Officers and Managers until the next election. The Superintend ent of the Sabbath School and the preacher in charge shall be, ex officio, members of the Board. ART. 5. It shall be the duty of the Board of Officers and Managers to attend to the general interests of Sunday Schools within the jurisdiction of this Socisty; to form and maintain Sunday Schools in such places as in their judgment are proper; to raise funds for those objects; to make an annual report to the Society and to the Conference Society; to make by

way promote the cause of Sunday Schools. ART. 6. The funds of this Society shall be appro riated to the objects for which they are given. ART. 7. The Secretary of this S ciety shall keep a record of its proceedings; and the Treasurer shall collect and keep the funds of the Society, subject to the order of the Society.

ART. 8. There shall be an anniversary meeting o

laws for their own government, and in every other

this Society held on the second Saturday in May, in each year, for the purpose of electing officers and receiving reports of Committees, &c., and attending to any other business appertaining to the objects of th ART 9. This Society shall, by its Officers and Man-

gers, regulate the general management of the Sun av Schools within this charge. ART. 10. This Constitution may be altered or amended at any regular meeting of the Society by a majority of the members present.

BY-LAWS OF THE S. S. SOCIETY. SECTION 1. The stated meetings of the Officers and | resolution among others: ety shall be held in the preacher's office of the M. E Church, South, on the first Monday night of each month, at which the teachers are invited to attend. SEC. 2. The President may call a meeting at any time, and five members shall constitute a quorum to

SEC. 3. It shall be the duty of the President to anpoint two Standing Committees-a Visiting Commit tee, consisting of six persons, and a Committee or the Library, consisting of five persons. SEC. 4. It shall be the duty of the Society to divide the city of Independence into six districts, to each o which one of the Visiting Committee shall be as signed, and in order to induce all of the children of suitable age to attend some Sabbath School, it shal be the duty of each member of the Visiting Committee to visit, once in four months, at least, every famly in his or her respective district, and ascertain and

eport the following facts: 1. The number of families in the district. 2. How many children of suitable age are able to ttend Sabbath School? 3. How many children do attend, and what school?

4. How many are willing to attend? 5. How many are prevented by destitution? SEC 5. It shall be the duty of the Committee on he Library to devise ways by which the finances of the Society may be increased; to report on suitabl books for the Library; to acquire by purchase; to solicit donations of money, books, maps, &c.; to have general supervision over the books, and to make a quarterly report to the Board of Officers and Managers, and an annual report to the Society.

SEC 6 The Board of Officers and Managers shall alations as shall be prescribed.

For the St. Louis Christian Advocate.

MR. EDITOR: Will you permit me to correct my worthy brother, "Young America," in one of his statements? I have no inclination to continue a discussion of any subject through the columns of the Advocate, contrary to the editor's wish. If I had, and you would permit it, I would show you, and "Young America," and the rest of mankind that read the Advocate, that he is not able to take care of himself. But I need only mention the point I wish to correct to make this appear. A man who is able to take care accuse his opponent of quoting as the language of a writer what that writer does not and scholars, and the members of the Society. "Young America" did accuse me of quoting, as the language of the Discipline, a certain paragraph, which he ("Young America") says is nearly half not in the Discipline, when, in fact. it is every word there, on the identical page to which I referred. So, I conclude that he is so far from being able to "take care of himself" that he is not even able to avoid rendering himself ridiculous to all well-informed readers. I wonder if he did 5. When an organization is gotten up with think there was a man in Missouri so green as to quote as "Disciplinary" law what was "OLD FOGY."

> For the St. Louis Christian Advocate. American Centenary of Methodism in St. Louis, Mo.

MR. EDITOR: The idea expressed in the will gladly embark in this new feature of above was suggested in reading, in two or our Church organizations, but who may be three places, that the year 1860 was the at a loss for the form of a Constitution and hundredth since the introduction of Method-By Laws, for the government of such a Soci- ism in this Western World. In the first noety, I hereunto append a form for both, by tice of it read by me, there was a proposition copying the Constitution and By-Laws of that the members of all the M. E. Churches the Sunday School Society of the Indepen-should, as Methodists, unite in the erection dence Station, which have been matured and of a national institution of learning, or somemade as perfect as possible for the time it thing else that should tell, in subsequent years, our attachment to the doctrines and Under the operation of this system, our usages of that Church. As no other portion matter, will you permit one, who has, in the ask special attention to the 4th section of providence of a good and gracious God, enthe By-Laws. When the provisions of this joyed the privileges of that Church more than section are faithfully carried out, success is half a century, to propose to you, and, by you, to all those who are members of the M. As the President of the "St. Louis Confer- | E. Church, South, in St. Louis, at an early ence Sunday School Society," I have felt that day to assemble in some house at some place,

I have delayed this communication to this for the use of the Methodists in that part of

I know not why the Methodists of St. zation here, and present it as a model to be Louis should not be the first to move in this followed by others, as far as it might suit work, for we are under as strong obligations them; and, 2. That as spring was approach- to remember the origin and progress of the ing it would suit many in the country to Church, and leave behind us evidence of our devotion to the cause of Christianity, as any others on the broad earth.

HALF CENTURY.

We think the suggestion a good one, and heartily second the motion." Our most cherished plan was o have all the Methodists in the United States unite and establish a University in Washington City, endowing it with not less than two millions of dollars; but this might be done, and a Church built in St. Louis besides.

Let the question be discussed.—EDITOR.

For the St. Louis Advocate. Scraps of Thought and Sentiment.

Tears are the dew drops that water the flowers of the heart; joy is the sunshine that gives bloom and fragrance. Mercy is the angel of peace, bearing the

flag of truce, and offering pardon to a world Virtue is the mantle that adorns the soul;

honor the covering of the body. Life is heaven's richest boon if rightly used; its most fearful curse if neglected.

Sorrow gives vigor to the best graces of the heart; but withers and blights the flowers of worldly pleasure. Persecution is the refining fire of heaven

to the true Christian; the consuming fire of hell to the impenitent and unbelieving. Joy is life's sunshine, brighter after having been obscured, and more beautiful amid

April showers. Envy is the poison of a corrupted heart, fatal only to itself.

Pray for your enemies, for self is often your greatest enemy. Selfishness is the least excusable of all our

sins; it fails of its own gratification, and casts a blight and curse upon the world. Repent now, because now is the only time

A TIGHT REIN.—The Georgia Conference of the Church, South, adopted the following

"Each presiding elder shall report the number of sermons preached by him at his juarterly meetings, and the number preached it other times and places; the number of quarterly meetings held in his district during the year, and the number he has presided over; the number of families visited by him personally; the number of times he has administered the Sacrament of the Lord's Supper. Also, the number of Sabbath schools he has visited and encouraged with his pres-

Admiral Duncan's address to the officers vho came on board his ship for instructions. previous to the engagement with Admiral to Winter, was both Inconic and humorous: Gentlemen, you see a severe winter approaching: I have only to advise you to keep up a good fire."

ence and counsels."

When you are elevated with reading a work, and your mind is inspired with noble ind generous sentiments, seek not for any ther rule to judge it by: it is good, and done by a masterly hand.

Some of the comets, while at the greatest distance from the sun do not move as fast elect a Librarian annually, whose duty it shall be to as a man can walk.